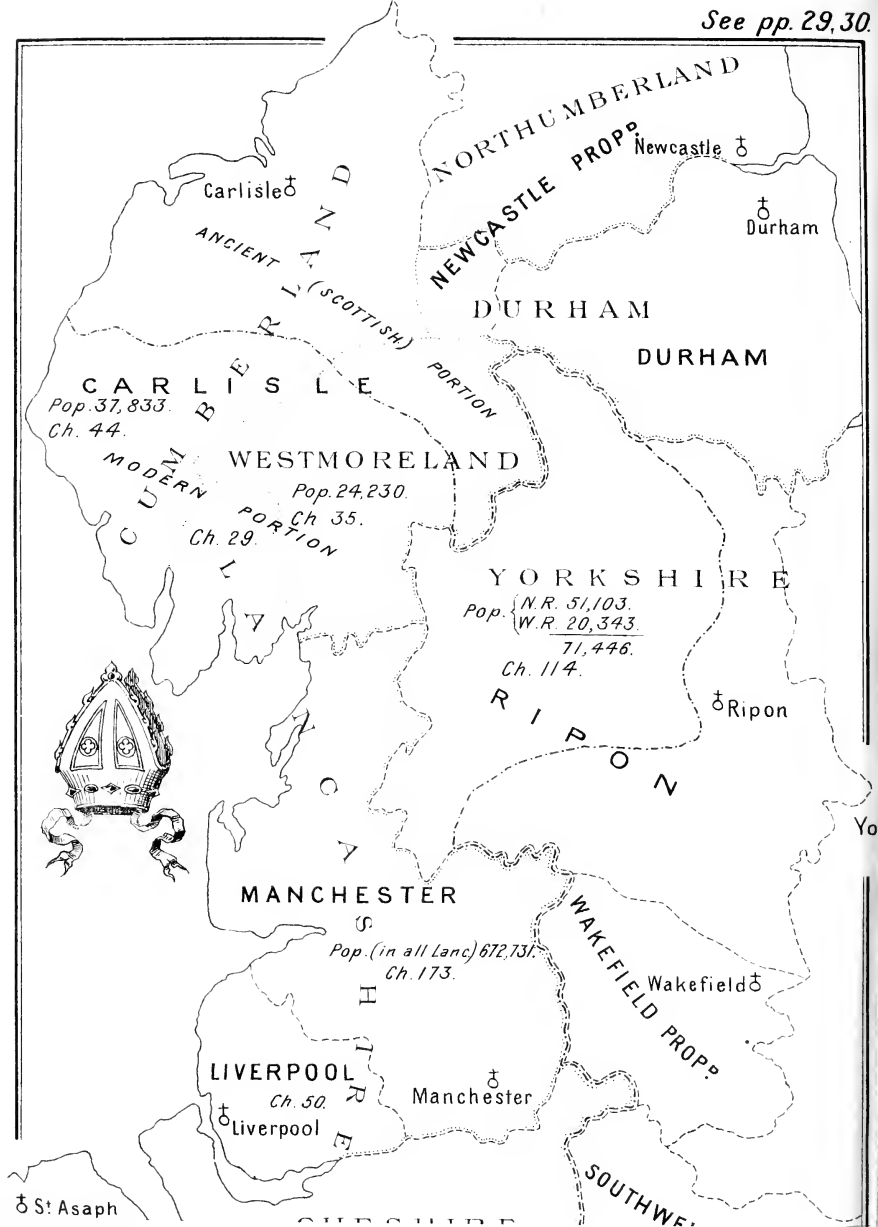




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GROWTH OF THE
Episcopate
IN
ENGLAND AND WALES,
DURING SEVENTEEN CENTURIES.

BY THE
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PRINTED FOR THE LIVERPOOL CLERICAL SOCIETY, BEFORE WHOM
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P R E F A C E .

IT would have been unwise to print this paper just as it was written; for though a little time was conceded to me beyond the stipulated half-hour for reading it, the substance of it consisted of a series of alleged facts and dates, interspersed with a few inferences and arguments. I remembered a remark attributed to an eminent geometer, in reference to a Dictionary which he had read carefully through,—“it is very interesting, but it proves nothing.” I have therefore added notes of various kinds,—some referring to authorities, and suggesting where further information on the subject may be found, and others offering brief explanations respecting persons, places, or things.

Few have any idea of the numerous and varied modes of spelling proper names, by which different persons or places are often reckoned as one, or one as several. My own little monosyllabic name is printed in more than a dozen forms*; and certain local names occur in the authorities to which I refer, in fully twenty† shapes. Often these variations occur during the many years in which a word is undergoing contraction‡; or in its passage from one language to another§; or from people of various languages duplicating the name|| or characteristic term unconsciously.

The examples given below show that the process goes on, almost unnoticed, at the present day.

In general I have given the modern form of a place-name, for the sake of identification; but when it occurs in a quotation, I write it as I find it.

Though I have taken great pains in the matter of dates, it is possible that among so many one or two may be slightly inaccurate; and changes in dioceses sometimes occur with so little publicity that I may not in every instance have stated their area at the present time.

* *Hom*, in early charters; *Home*, the usual form in Scotland; *Hoom*, *Hoome*, *Houm*, *Houme*, all more or less common in Scotch parish registers; *Hume* the form used in England, Ireland, and Australia; *Humes*, American, [many short surnames are pluralised]; *Huym*, very old; *Heuome*, *Huyne*, phonetic; *Howome*, on the tomb of George H. Earl of Dunbar; *Hwime*, Sir David Lindsay, Lord Lyon.

† York is known as follows:—*Eboracum*, *Eburacum*, *Eboraca*, *Eburaca*, *Aeferwic*, *Eaforwic*, *Eferwic*, *Eoferwic*, *Eoferwic-cester*, *Eoferwic-ceaster*, *Eoforwic*, *Eoforwic-ceaster*, *Heoforwic*, *Eoverwic*, *Ewerich*, *Everwics*, *Everwic*, *Everwiz*, *Evoraca urbs*, *Ebrauc*. *Cair Ebroauc*, *Kair Ebrauc*, &c.

‡ *Augusta-Taurinorum*, *Turin*; *Amphilocian-Argos*, *Filoquia*; *Aberbrothwick*, *Arbroath*; *Borrowstoness*, *Boness*; *Brighthelmstone*, *Brighton*; *Cholmondeley*, *Chumley*; *Llanvair-pwllgwyn-gyllgoger-bwyll-dysilio-gogo*, *Llanvair-pwllgwyn* (Anglesea); *San-Francisco*, *Frisco*.

§ *Ecclesia-Alba*, *Lat.*; *Eglwys-Wen*, *Wel.*; *Blondeville*, *Norm.*; *Whitchurch*, *Schwartzwald*, *Ger.*; *Foret-Noir*, *Fr.*; the *Black Forest*.

|| *Wand*, [the water]; *Wands-beck*, [the Wand water]; *Wands-beck-water*. *Tor*, [the hill]; *Tor-pen*, [the Tor hill]; *Torpen-how* [the Torpen hill]; *Torpenhow-hill*.

TO
The Lord Bishop of Liverpool,
WHOSE DIOCESE
IS THE MOST RECENTLY CONSTITUTED IN
ENGLAND AND WALES ;
AND WHO IS HIMSELF THE LAST ADDITION TO THE
EPISCOPAL BENCH,
THIS BRIEF RECORD IS RESPECTFULLY INSCRIBED
BY THE WRITER.

3rd September, 1880.

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GROWTH OF THE EPISCOPATE DURING SEVENTEEN CENTURIES.

I.—INTRODUCTION.

SOME months ago, when the question of a Bishop for Liverpool had been practically settled, it seemed to me that it would be of great interest to many, to possess a brief written account of the whole movement. It so happens that I have been connected with it, almost from the first dim suggestion to the present happy realization of the fact; and therefore it has been suggested that I possess unusual facilities as well as perhaps certain qualifications for preparing such a record.

I still promise myself the pleasure of executing this congenial task; and perhaps I may have the additional one of laying the results before this Society. But, in the meanwhile, my inquiries have led me aside to a much larger subject; so that I here propose to trace from end to end a lengthened chain, of which we have just witnessed the forging of the last link.

In reference to our own country, such an inquiry is very important; for few are aware of the difficulties with which the Church has had to contend, especially in our own days, in securing the appointment of her own chief officers.

*[It sometimes happens that the disseminators of new ideas find their labours crowned with success, among thinly scattered populations. Such was the case with Mahomet, who had often to deal with shepherds and camel-drivers; while modern missions could furnish not a few examples of a similar kind,—as in New Zealand, the Isles of the Pacific, and South Patagonia.

[But, whenever it is possible, it is more usual to place the Propagandist in the centre of a great town: to attack large

* I have marked in this way a few passages illustrative of general principles, but not immediately or directly connected with the special subject of the Paper.

masses of population : and thus to enable him to appeal to tens of thousands instead of to tens merely. These strongholds are usually won first, in part at least ; and they constitute the mission harvest-field. Some time after, converts are won from without, singly or in pairs ; and these constitute the ears which are gleaned after the principal reapers.

[Thus, we read of the seven Churches of Asia, which were virtually seven Episcopal Cities ; their “angels” were the seven Bishops ; while the people of the surrounding hamlets and rural habitations were called Pagani, that is to say originally only villagers or rustics. But the word came in time to have a secondary meaning,* referring to the religion of these persons ; and hence it is now nearly synonymous with heathen.†

[There are numerous analogous facts among ourselves, illustrating and verifying these remarks ; indeed they are found in every country in Europe. What, for example, is Superstition,—known in our own day by the more pleasant and euphonious name of “Folk Lore,”—but, as Whately says, “the worship of false Gods”? The traditions of Thor and Wodin and Friga survive among us, and certain ceremonies of their worship are still performed ; the Baal-fires are lighted at the Beltane or 30th of April ; and some of the practices connected with the moon are probably thousands of years old. All this takes place chiefly in remote and secluded country districts, far away from population and intelligence. With a large number of our common people, the law of cause and effect is quite unknown or systematically ignored ; though what is called a “law of nature” is only the will of God the creator, immediately and invariably exhibited in one way. A large amount of influence of every kind is attributed to immaterial agents or unseen creatures ; and to these, irrevocable fate is attributed on the one side, or luck—quite apart from Providence—on the other.]

Now, at the time of the Roman occupation of Britain, there were no large accumulations of Native population. The Roman soldiers settled at important points for military reasons, and gave

* A change precisely similar, and in the same direction, has come over the word *villain*, which originally meant a farmer, but now a person deliberately and designedly wicked.

† It is said that in the original copy of Heber's Missionary Hymn, he wrote “the *Pagan* in his blindness,” &c., and that the only alteration is the change of this word to “Heathen.” The Germans use the word “Heathen” instead of our New-Testament term “Gentiles.”

names to such towns as have existed from that date; but there must have been accumulations of booths and wicker huts* near those large encampments, and there was intercourse with the people in the duties of daily life,—such as bringing in provisions and performing acts of physical labour. Christianity was therefore introduced directly among the Roman soldiers,† and indirectly or secondarily among the Britons; so that its progress was naturally small at first. One prominent reason of this was that the means of communication between various districts were then of a very limited character.

II.—THE BRITISH CHURCH.

A.D. 180—596; 416 YEARS.

It is commonly said that Christianity was introduced into this country about 600, or more accurately in the year 596 of our era, by St. Augustine; and in a sense the statement is true. But, inasmuch as an ancient British Church had been known in the country for centuries, and as the idolatrous Saxons only partially destroyed it, it is clear that Augustine merely *re*-introduced Christianity, under circumstances favourable at the time. [In like manner, it is said, and with truth, that Columbus discovered America; but we are now well aware that America had been known to Europeans for centuries before Columbus was born. They traded with it, lived in it, and travelled through the northern part of it. Some of the ancestors of persons now living—as well as of the late Thorwaldsen, the sculptor—were born there; and the history of the ante-Columbian events is carefully preserved in the Royal Museum, Copenhagen, and is now pretty well known. The more correct expression, therefore, is that Columbus *re*-discovered America.]

It is said that Lucius, one of the petty kings of South Britain,

* Such were the pre-historic lake dwellings of Switzerland and other countries; and such were the huts on the Irish “crannogues.” But even so recently as 1655, Sir William Petty found no houses in the rural part of the large parish of Dromore, a bishop’s see, “except removable *creachts* ;” [*i.e.*, the walls constructed of posts and wattles.]

† Gildas says (VI.) that after the death of Tiberius Cæsar, the precepts of Christ were taught to the soldiers remaining in Britain. This fact may explain, in part at least, the desire of King Lucius to know more of the subject.

embraced Christianity about the year 179.* This was more than four centuries before the arrival of Augustine; and in the long interval, there were numerous Bishops, churches, and religious houses. Within thirty years of this date, the fact is noticed by an early Christian writer;† and by several others afterwards. In 305, St. Alban was martyred at Verulam.‡ In 314, certain British Bishops were present at a Council held at Arles in France;§ in 347, there were British Bishops at the Council of Sardica;|| in 359, some were present at a Council held at Ariminum (now Rimini) in Italy;|| and in 446, an important conference of British Bishops was held at Verulam, on the subject of Pelagianism.

* Anno Incarnationis Dominicæ, c.lxvii, Eleuther Romæ Praesul factus, quindecim annos ecclesiam gloriosissime rexit; cui literas rex Britanniae Lucius mittens, ut Christianus efficeretur petiit, et impetravit.—*Beda Hist. Eccles. Recapit.* In his *Chronicon*, Bede gives the event under 180; and in his History I. 4, under 156:—"ab incarnatione Dom. centesimo quinquagesimo sexto." To this Nennius adds—"Lucius agnomine *Lever-Maur*, id est 'magni splendoris,' propter fidem quæ in ejus tempore vcnit."—In the *Monumenta Historica Britannica*, from which my quotations are made, the *Saxon Chronicle* is translated. This part is as follows. "This year [A.D. 167] Eleutherius obtained the bishoprick of Rome, and held it in great glory for twelve years. To him Lucius, King of Britain, sent letters praying that he might be made a Christian; and he fulfilled that he requested. And they afterwards continued in the right faith till the time of Diocletian." N.B.—There is a difference of date (167 and 179), apparently caused by confounding the year of the Pope's accession with the year of the application by Lucius; and even the *Saxon Chronicle*, which is a compilation from previous Chronicles, differs from Bede as to the duration of the Pope's incumbency.

† Tertullian says [A.D. 202]—In quem enim alium universæ gentes crediderunt, nisi in Christum, qui jam venit? Cui enim et aliae gentes crediderunt; . . . et Galliarum diversæ nationes et Brittanorum, inaccessa Romanis loca Christo vero subdita.—Chrysostom, writing about 370, says: "And even the Bretannic isles, lying without this sea, and situated in the ocean itself, have felt the power of the word. For even there, churches and altars have been erected. Go where you will, to the Indians, to the Moors, to the Britons, to the whole habitable globe, you will find 'in the beginning was the Word' and a virtuous life."

‡ This was the persecution of Diocletian mentioned in a previous note, extending from 303 to the conversion of Constantine in 313, when in one month 17,000 Christians perished! "Haec persecutio tam crudelis et crebra flagrabat, ut intra unum mensem xvii millia martyrum pro Christo passa inveniantur. Nam et oceani limbum transgressa, Albanum, Aaron, et Julium Britanniae, cum aliis pluribus viris ac foeminis felici cruore damnabit."—*Bede*. In Chapter VII., he gives painful details of the martyrdom of Alban; and he adds to the notice of Aaron and Julius, who were natives of Caerleon in the modern Monmouthshire: "aliquæ utriusque sexus diversis in locis plures, qui diversis cruciatibus torti et inaudita membrorum discerpitione lacerati, animas ad supernæ civitatis gaudia perfecto agone miserunt." "Per decem annos, incendiis ecclesiarum, proscriptionibus innocentum, caedibus martyrum, inaccessabiliter acta est."

§ Nomina episcoporum cum clericis suis qui ex Britannia ad Arclatensem synodum convenerunt. Eborius episcopus, de civitate Eboracensi, provincia Britannia. Restitutus episcopus, de civitate Londinensi, provincia suprascripta. Adelfius episcopus, de civitate Colonia Londinensium: exinde Sacerdos presbyter, Arminius diaconus. Qu. in *Mon. Hts. Brit.*, p. xcix.

|| Athanasius, who flourished about 350, says—"And thirdly, in the great synod at Sardice assembled by command of those most pious princes Constantius and Constans. In which our adversaries were overthrown as calumniators: whereas to the judgment on one side assented more than 300 Bishops, from the provinces of Egypt, Libya . . . Gaul, and Britain." "And then contemplating the harmony and agreement between the bishops and Athanasius,—for there were more than 400 of them, from imperial Rome, and the whole of Italy . . . and from Gaul and Britain. This [faith] the fathers possessed who assembled at Nicea; and to this assent all the surrounding churches which are in Spain, and Britain, and Gaul."

We have distinct historic testimony that a Bishop was placed at York in 180, or exactly seventeen centuries ago; and much about the same time, another existed at London. The latter and his successors have been styled Archbishops, in comparatively modern times; but London did not retain this rank. It was quite natural that two such prominent points as York and London should be laid hold of by the early Christians; but the distinction between Bishop and Archbishop* was not then very marked in this country.

The first place that may be designated as a See was York; but as it lay peculiarly exposed to the Saxons (just as it afterwards did to the Danes), Christianity was nearly blotted out for about 150 years.† It was subsequently restored, however, in 622; the jurisdiction of the See was extended; and even in comparatively modern times, the authority of the Archbishop of York extended over a large portion of Scotland.‡ This was probably because the Kingdom of Northumbria had reached as far north as the Forth, including Edinburgh and the Lothians.

The date of the first Bishop seated at London is not known with certainty; but he and his successors held the foremost position in the south, as the Bishops of York did in the north. Of the former there were sixteen§; but though their names have been preserved by Jocelyne of Furness, their respective dates of occupation are wanting. It is said that the first church erected in London was at the site of St. Peter's, Cornhill: by the assistance of a prominent officer of King Lucius; though the cathedral or principal Church was on the site of the present St. Paul's. The story of this King, though

* In the Saxon Chronicle, under the date 844, the Archbishop of Canterbury is called a Bishop. "This year Ceolnoth was chosen *bishop* and ordained: and abbot Feologid [his predecessor at Canterbury] died."

† *Ruebant aedificia publica simul et privata, passim sacerdotes inter altaria trucidabantur, praesules cum populis, sine ullo respectu honoris ferro pariter et flammis absumebantur, nec erat qui crudeliter interemptos sepulturae traderet. Itaque nonnulli de miserandis reliquis, in montibus compellens jugulabantur: alii fame confecti procedentes manus hostibus dabant, . . . alii perstantes in patria trepidi pauperem vitam in montibus, sylvis, vel rupibus arduis, suspecta semper mente, agebant.*—*Bede*, Lib. I. 15.

‡ York was the metropolitan see of the Scottish bishops till the time of Archbishop Neville (1373—1387). After this date, the Scotch had archbishops of their own—viz., at St. Andrews from 1466 to the Revolution, and at Glasgow from 1484.

§ In the Lists of Bishops given at the end of the Chronicle of Florence of Worcester [Florentius Wigornensis] the Diocese of which London was the episcopal seat was called "East-Saxonia;"—and no Bishop is recognised till we come to Miletus or Mellitus, appointed in 604 by Augustine. He became Archbishop of Canterbury (the next but one after Augustine) in 617.

recorded in detail by the early historians and chroniclers, has been questioned by modern writers;* but there is no reason to doubt that Christianity was introduced in some such way. Also, Matthew of Westminster relates that during the lifetime of King Lucius, or before the year 200, there were twenty-eight Bishops at prominent points in England and Wales.†

Further west, another chief seat of a Bishop was Caerleon on the Usk in Monmouthshire; and here also the term Archbishop has been used by modern writers, though the Bishop was possibly only a *Primus* as in Scotland. The see was afterwards removed to Menavia, the most remote point of Pembrokeshire, where David was the first of a line of actual Archbishops in 577. This remained the Archiepiscopal See of Wales till 1147, when by the influence of Henry I. of England, it and its subordinate sees became united to the Province of Canterbury.

But, though St. David's was the most prominent of the Welsh dioceses, it was not the earliest founded; for that of Bangor dates from 516. Its first Bishop was St. Daniel, to whom the Cathedral was dedicated; but the record of its line of Bishops has been lost for a period of nearly 600 years. Again, the See of Llandaff was founded in 522, and that of St. Asaph in 583.‡ Thus, every one of these sees was established long before the time of Augustine; and Christianity had been widely spread throughout the country before even the first of them was founded.§

* "We are not bound to credit the fable of the British King Lucius, in the year 180, nor the still more apocryphal story of Donald, King of the Albanian Scots in 202, who are both said, of their own accord, to have solicited the Roman Pontiff to send them Christian instruction and Baptism."—*Todd's Life of St. Patrick*, 266. In a note, Dr. Todd tries to show (1) that the name Lucius is only a version of the name *Lleufer* Mawr, referred to by Nennius; (2) that the tale of Donald King of Scots is only a version of that of Lucius; and (3) that there was no such king as Donald. He refers to "Rees's Welsh Saints," and to "Llunes's Civil and Eccles. Hist. of Scotland."

† See an interesting Lecture delivered at King's College, London, by the Rev. Alfred Jones, B.D., then Sec. of the Soc. for the Increase of the Home Episcopate; now Vicar of Carrington, Cheshire—p. 3, n.

‡ The *Annales Cambriae*, commencing A.D. 444, help us very little as to great historical events. Their records are often of a very trifling kind, each contained in a single line. Thus, "453; Pasce commutatur super diem Dominieum, cum Papa Leone episcopo Romæ. 454; Brigida Sancta nascitur. 457; Sanctus Patricius ad Dominum migratur. 458; S. Dewi [David] nascitur. 521; Sanctus Columelle nascitur. 562; Columelle in Britannia exiit. 607; Aidan map Gabran [i.e., filius Gawran] moritur."

§ Soon after the appointment of Augustine, two councils were held, chiefly to settle the minor points on which the British and Roman branches of the Church differed. The first assembled in 603, at a place called Augustine's Oak [Augustinae æ, id est Robur Augustini], not identified, but probably near Canterbury. Nothing definite took place then, so a second council was held, to which Bede says "venerunt septem Brittonum episcopi, et plures viri doctissimi, maxime de nobilissimo eorum monasterio quod vocatur lingua Anglorum Bannocornaburg;" [i.e., Bangor Monachorum, or B. iscoed,—viz., B. in the wood.] Again they

The See of St. Asaph takes its name from its second Bishop ; for it was founded by Kentigern or Mungo of Glasgow, at Llan-Elwy, a place which took its name from the river adjoining.

[It is difficult to impress people of modern times with the idea that Episcopacy is not necessarily diocesan ; for one of our first ideas connected with a Bishop is that he has a definite Diocese. And yet it is undoubted that it existed in a non-diocesan condition for centuries in the British isles ; and that it does so exist among us at this moment ! Ireland, for example, was early converted to Christianity, and reckoned its numerous Bishops and presbyters before the arrival of Patrick about 432 ; yet it was not till seven hundred years after, or a century subsequent to our Norman conquest, that Archiepiscopal and Diocesan jurisdiction became established there.

[Dr. Todd, in his valuable "Life and Times of St. Patrick," says :—

"From the foregoing facts and anecdotes, no doubt can remain in the mind of any unprejudiced reader, that the normal state of Episcopacy in Ireland was as we have described, non-diocesan ; each bishop acting independently without any archiepiscopal jurisdiction, and either entirely independent, or subject only to the abbot of his monastery, or in the spirit of clanship to his chieftain.

"One of the consequences of this system was necessarily a great multiplication of bishops. There was no restraint upon

failed to agree ; and Augustine, irritated, is said to have used an expression half menace and half prophecy. But the extent of the British Church may be guessed at from the fact that a single monastery had hundreds of its men massacred on a solitary occasion in 607. Bede says "de his qui ad orandum venerunt, viros circiter mille ducentos, et solem quinquaginta fuga esse lapsos." The numbers are given very diversely, but the monastery is said to have supported 2400 monks before Augustine's time, divided into seven sets. The Saxon Chronicle coincides with Bede in the record, but says "sloh eac .cc. preosta" [perhaps the scribe omitted the letter m ; indeed there is evidence of an omission, in the point which occurs before the letters.] The translation is "This year Ceolwulf fought against the South-Saxons. And this year Aethelfrith led his army to Chester and there slew numberless Welshmen. And so was fulfilled the prophecy of Augustine wherein he saith : 'If the Welsh will not be at peace with us they shall perish at the hands of the Saxons.' There were slain . . . ? two hundred priests who came to pray for the army of the Welsh ; their caldor was Scromail [Brocmail], who with some fifty escaped thence."

Bands that masses only sung,
Bands that censers only swung,
Met the northern bow and bill,
Heard the war-cry wild and shrill :
Woe to Brocmail's feeble hand,
Woe to Olfrid's bloody brand,
Woe to Saxon cruelty,

O miscrere Domine !

Weltering amid warriors slain,
Spurn'd by steeds with bloody mane,
Slaughter'd down by heathen blade,
Bangor's peaceful monks are laid :
Words of parting rest unspoke,
Mass unsung and bread unbroke ;
For their souls for charity

Sing O miscrere Domine !

—Scott.

William of Malmesbury, who wrote about 500 years after this event, describes the former greatness of the monastery and its desolation then—"tot semirutri parietes ecclesiarum, tot aufractus porticum, tanta turba rudrum quantum vix alibi cernas." They must have been buildings of stone, probably erected after the date of this battle.

their being consecrated. Every man of eminence for piety or learning was advanced to the order of a bishop, as a sort of *degree* or mark of distinction. Many of these lived as solitaries or in monasteries. Many of them established schools for the practice of the religious life, and the cultivation of sacred learning, having no diocese, or fixed episcopal duties; and many of them, influenced by missionary zeal, went forth to the Continent, to Great Britain, or to other then heathen lands, to preach the gospel of Christ to the Gentiles.”—p. 27.

[Mochta, the abbot of Louth, is said to have supported at his rich monastery 300 Priests, 100 Bishops, and about 70 Singers; all of them engaged in the cultivation of learning and piety, and few if any occupied in productive labour of any kind.* It was not unusual for several Bishops to reside together, frequently seven; and in a list of six such groups, there were three in which the whole seven were sons of one father. These facts, however, sink into insignificance beside that mentioned in the Litany of Angus the Culdee. So many as 141 places are enumerated where seven bishops had resided together; and the local nomenclature of the country is evidence that the occurrence was comparatively common.†

[Also, religious houses were very numerous; and in almost every one of them a Bishop was retained as a responsible and necessary officer, but subject to the abbot or head.‡ A good deal of this is explained by the fact that the religious houses were virtually strongholds or castles,§ capable of making a vigorous defence. They were surrounded by a barbarous people, sunk in a gross form of heathen idolatry;|| and the more important of them became, almost as a matter of course, missionary colleges, and houses for useful learning. About the year 795, many of these were destroyed by the Northmen, commonly called Danes; and hundreds of Bishops and Priests were thus scattered through the

* *Todd's Life of St. Patrick*, p. 29. † *Ibid*, p. 35.

‡ St. Columba was a presbyter only, though he trained and sent out many bishops. The story is that he went to be consecrated, thinking that he might proceed from deacon to bishop *per saltum*; but he was ordained priest as the intermediate step. At this he expressed great disappointment and some annoyance, and declared that in the circumstances he would never be a bishop.—*Martyrol. of Christ. Ch., Dubn.* (Irish Archl. Soc., 1844), p. liv.; “*Todd's St. Patrick*,” p. 71. “Columba, a mass-priest, came to the Picts and converted them to the faith of Christ; they are dwellers by the northern mountains. And their King gave him the island which is called Ii. . . . Now in Ii there must ever be an abbot and not a bishop; and all the Scottish bishops ought to be subject to him, because Columba was an abbot, not a bishop.”—*Sax. Chron.* [This occurs under A.D. 565; but appears to have been written long subsequently, as the word Scottish seems to mean Albanian or Caledonian.]

§ A very large number of the residences of the new proprietors in Ireland, especially in the 17th century, were called “castles” for a similar reason; and they still retain the name.

|| *Todd's Life of St. Patrick*, p. 36.

countries of western Europe, knowing nothing whatever of territorial limits,† but only preaching the riches of Christ.

[Wandering far from their native country, without proper credentials, and visiting as they did, on the one hand Iceland lying on the Polar circle, on the other various countries south of the Alps, it is not wonderful that sometimes their qualifications were called in question. In fact a class of persons arose called *Episcopi vagantes* or wandering Bishops, having no recognised sees or homes. At the Council of Maçon in 585,† there were three such Bishops who subscribed the Acts; and they had appeared previously at the Council of Antioch in 341.† Owing to circumstances of a somewhat similar kind, they were common on the Continent till 753, when the Council of Verneuil in France resolved that the ordination of Presbyters should not take place by wandering Bishops. The explanation is :—“ On ne croyoit pas, sans doute, que ces évêques ambulans eussent reçu l'ordination épiscopale, et qu' ils fussent véritablement évêques.”—Todd, p. 40, n.]

Strange to say, our own country presents a series of facts somewhat similar. We have at this moment, in connexion with our own Church, about eleven† missionary bishops, scarcely one of whom can be said to have a Diocese, though he acts within a limited area. Sometimes a tribe, a language, or a dialect forms a more definite boundary for him than a river or a chain of mountains. In the abstract, it is no more necessary for a Bishop to have a diocese than for a Presbyter to have a parish. Regular diocesan jurisdiction came earlier in England than in either Scotland or Ireland; partly no doubt because England was connected with Rome, during centuries that the two latter countries were spiritually independent, and maintained apostolic Christianity.

A further illustration of Bishops without dioceses may be found in the case of our retired Colonial Bishops, some of whom are not even beneficed incumbents in our parishes.

I have purposely dwelt a little on the subject of the ancient British Church, because it is one imperfectly understood, and

* *Todd's Life of St. Patrick*, p. 39. † *Ibid*, p. 45.

‡ Jerusalem, Melanesia, Central Africa, Honolulu, Niger Region, Zululand, &c.

almost unnoticed in our popular histories. There was a difference of opinion between the ancient British Church and the one introduced by Augustine, on such petty subjects as the tonsure, and the mode of computing Easter. The British Church was therefore studiously ignored by the Latin branch ; and its Bishops rarely find a place in the records which have been handed down to us. Also with numerous Christian Bishops in the country, Augustine put them all aside, consecrating new Bishops, with the consent of the Pope,* by the laying on of his own hands merely. We should not be surprised therefore that so little is known of Christianity in England previous to 600 ; the wonder rather is that so much is known.

III.—FROM THE RE-INTRODUCTION OF CHRISTIANITY TO THE NORMAN CONQUEST.

A.D. 596—1066 ; 470 YEARS.

Down to this date, we have noticed only six sees ;—viz., four in Wales,—and York and London in England. But from this date, they increase rapidly in number. The order thus far stands as follows:—(1) YORK,† 180 ; (2) LONDON,‡ 180 ? (3) Bangor, 516 ; (4) Llandaff, 522 ; (5) St. David's, 577 ; (6) St. Asaph, 583.

7. CANTERBURY.§—One of the first converts of Augustine, after his arrival in 596, was Ethelbert, King of Kent, who showed him

* Of nine questions which he wrote to the Pope soon after his arrival, No. 6 was whether a single bishop might consecrate, when through length of distance another could not easily reach him. Gregory's reply was—"Et quidem in Anglorum ecclesia, in qua adhuc, *solus* in episcopis inveniris, ordinare episcopum non aliter nisi sine episcopis potes," &c.—*Bede*, I. 27. It is said that St. Patrick consecrated 365 bishops, *propriis manibus*. That the number was great there can be no doubt ; but he was probably assisted in many of the cases. Also, the figures quoted have too close a coincidence with the number of days in a year.

† York was in the province called *DEIRA*, one of the two great divisions of Northumbria, whose southern boundaries were the Mersey and the Humber ; so that it included our six northern shires. "Vir Deo dilectus Paulinus, a Justo archiepiscopo missus, regem Northymbrorum Eadwinum, cum tota sua gente ad fidem Christi convertit, in Eboraco episcopali sede accepto"—*Floren. Wigornien. App.* There is reason to believe that it was made an archiepiscopal see long before Canterbury, and at the same time as London ; and the wooden church of St. Peter first erected, was soon afterwards replaced by one of stone.

‡ London was the centre of the EAST SAXON bishopric. A.D. 604, ordinavit Mellitum ad prædicandum provinciae Orientalium Saxonum, qui Tamensi fluvio dirimuntur a Cantia, et ipsi Orientali mari contigui, quorum metropolis Lundonia civitas est.—*Bede*, II. 3.

§ Under the head of *CANTIA* two bishoprics are given, viz., *Durobernensis* [Canterbury] and *Rothenensis* [Rochester]. We learn from *Bede*, I. 25, that the King of Kent was very powerful, that his influence extended northwards to the Humber, and that he had married a native of Gaul who was already a Christian. This accounts largely for his kind reception and generous treatment of Augustine and his followers. "Justum vero in ipsa Cantia Augustinus episcopum ordinavit in civitate Durobrevi quam gens Anglorum a primario quondam illius qui dicebatur Hrof, Hrofaescaestriae cognominant." He gives its distance and direction from Canterbury as nearly 24 miles to the west.

much kindness and exhibited great zeal for the new religion. Instead of remaining at London, therefore, Augustine set up his staff at Canterbury, which afterwards became the primatial See. London, however, though it sank from an Archdiocese, retained its Bishops; and to this hour they take precedence of all others of their class, without regard to seniority of consecration.

8. ROCHESTER.*—Eight years after, or in 604,* the Diocese of Rochester was cut off from Canterbury. It was for a long time very small, and perhaps still is so (though it has been re-arranged since 1874), and its Bishop appeared to be little more than a suffragan, or diocesan assistant, of Canterbury. He was called Chaplain to the Archbishop; acted as his cross-bearer; and for several centuries, the Archbishop appointed to the See. The income was so small† that the Deanery of Westminster was held along with it for several years.

9. LINCOLN.‡—As Canterbury London and Rochester supplied the spiritual organization in the south-eastern shires, so Lincoln was founded, in 625, for the benefit of some of the eastern and midland ones. It comprised at first an enormous area; so that when the three dioceses of Ely, Oxford and Peterborough had been cut off from it, it was still the largest in England. It was constituted originally by the union of smaller ones; viz., Dorchester in Oxfordshire, whose list contains the names of the two alleged bishops of Leicester, founded 625, and Sidnacester, supposed to be Stow near Gainsborough, founded in 678. These two sees were united in 949; and the joint see was transferred to Lincoln in 1070.

* See note to Canterbury on opposite page.

† "In 1835, the see of Durham possessed £20,000 a-year, and that of Rochester only about £700; and with such differences in remuneration, translations were frequent to an extent wholly unknown in our days."

‡ Lincoln represents in the roll of *Flor. Wigorn.* the two extensive districts of MIDANGLIA and LINDISSIS, the inhabitants of which are called Lindisfari,—not to be confounded with the people of Lindisfarne. Midanglia contained bishops of Leograceastre (Leicester), of whom there appear to have been only two [see Winchester]; of Dorchester in Oxfordshire, and afterwards of Sidnacester and Dorchester when united. Lindissis or Lindsey in Lincoln is spoken of in connexion with Sidnacester, but no such name as the latter now exists. It may however be identified with Stow; and the bishop of Nottingham, archdeacon Trollope, agrees with this. The editor of the *Mon. Hist. Brit.* gives its site in one of his notes as "prope Gainsborough." The Saxon Chronicle, naming Eadhed, a bishop of Sidnacester in 678, says: "He was consecrated bishop over the men of Lindsey; he was the first of the bishops of Lindsey." The first two bishops of Dorchester appear to have been included in Wessex; for they are given under Winchester.

10. NORWICH.*—Norwich, which came next, was in like manner composed of an aggregation of small dioceses. Thus, from 630 there were four successive Bishops of the East Angles, who formed one of the kingdoms of the Heptarchy or Octarchy.† It was co-extensive with Norfolk, Suffolk and Cambridge. In 673 two sees were substituted for this, viz., Elmham North in Norfolk, and Dunwich on the coast of Suffolk. The latter was then a large town, but it has since been nearly all washed away by the sea. In 955 the two were united; and in 1091 the joint see was transferred to Norwich.

11. DURHAM.‡—In 635, the North of England was better provided for episcopally by the foundation of a see at Lindisfarne, or Holy Isle, on the coast of Northumberland; and this was removed to Durham in 990. In the same neighbourhood, there was a county palatine called Hexham, which had a Bishop of its own from 678 to 810. At the latter date, the see was transferred to York, but in 1836 it was given to Durham. The county palatine became part of Northumberland. The Bishop of Durham takes precedence, next after the Bishop of London.

*Florence of Worcester says that the first bishop of East Anglia had his seat at Dunwich, "in civitate Dominocensi;" and adds "postea East Anglia in duas parochias dividitur." "Domnoe hodie 'Dunwich' jam mari obruta."—Note by *Ed.* For a brief account of Dunwich past and present, see Hume's *Ancient Meets*, pp. 381—386.

†Heptarchy is the more common term, but Octarchy the more correct one. The little kingdoms varied in number at different times; but Northumbria originally consisted of two—Deira and Bernicia.

‡Several of the early bishops were "Scots," i.e., *Irish*; for until the twelfth century the name Scotia referred to Hibernia, not to Caledonia. "Venerunt Scotti a partibus Hispaniae ad Hyberniam."—*Nennius*, VI. In later times, Ireland was styled for distinction, Scotia major, or vetus, or ulterior, or insula.—*Todd*, p. 41, n.

Insula Lindisfarne accedente ac recedente rennate bis quotidie, instar insulae maris circumlucitur undis, bis renudato littore contiguus terrae redditur.—*Bede*, III. 3.

The tide did now its flood mark gain,
And girdled in the saint's domain;
For with the flow and ebb, the stile
Varies from continent to isle:
Dry-shod o'er sands, twice every day
The pilgrims to the shrine find way;
Twice every day the waves efface
Of staves and sandalled feet the trace.

—*Scott*. "Marmion," ii. 9.

It was considered that the bishops were not sufficiently distributed, owing to the difficulty and danger of communication; so an "episcopus Ripensium" (Ripon) was appointed, but only one. Hexham was selected as a more suitable point, and we read of it from 681. "This year Trumbright was consecrated bishop of Hexham and Trumwine of the *Picts*."—*Sax. Chron.* The southern Picts resided in the kingdoms of Strathclyde and Galloway, and the seat of the bishopric was at Whithorn, on the south coast of Wigtonshire. It was so called from a white stone church which bishop Ninian had erected there about 420. [See note under Carlisle.] Seven bishops of Whithorn, "in Terra Pictorum Gentis," are given along with the English lists. The bishops were consecrated at York. [The northern Picts occupying the Highlands were abundantly supplied with clergy from Columba's college of Iona; and the Scandinavian settlers in the Orkney and Shetland Islands and those along the north coast, were Christians also. Macbeth, an able and a pious king,—cruelly misrepresented by Shakspeare,—though of the Celtic royal line, co-operated with them against the Saxons.]

12. WINCHESTER.*—The see of Winchester virtually represents the kingdom of Wessex; and dates from 636. It is so large that it is currently said to reach "from London Bridge to the coast of France," as it includes the Channel Islands. Its Bishop, who is Prelate of the order of the Garter, takes precedence next after the Bishop of Durham; also London, Durham and Winchester are permanently represented in the House of Lords, not in rotation merely.

13. LICHFIELD.†—Twenty years after, or in 656, Lichfield was founded. Though it had till lately a double name, Lichfield and Coventry, yet (like Bath and Wells) it was always a single diocese. It represented, in a general way, the large central kingdom of Mercia; and during the reign of King Offa, but only till his death, it was recognised as an Archiepiscopal see. In the year 1075, the 34th Bishop removed the see to Chester, and his immediate successor removed it to Coventry in 1102. In those days, many of the towns were small and little known; and it was important to place the see at an influential centre. It was restored to Lichfield in 1130, but called Lichfield and Coventry. In 1837, when the Archdeaconry of Coventry was given to Worcester, the latter term was dropped from the title.

14. WORCESTER.‡—The diocese of Worcester comes next in order. It was founded in 679 by another King of the Mercians; and was taken from that of Lichfield. It comprises nearly the whole of the counties of Warwick and Worcester, and a small portion of Shropshire.

* Florence of Worcester's Chronicle, which closes before the Norman Conquest, gives us a picture of what this diocese once was. The kingdom of WESSEX, originally confined to Hants, he says, then contained Surrey, Berks, Hants, Wilts, Dorset, Somerset, Devon,—seven counties! And within it there were six bishops' sees, or five with Winchester itself. Thus (1) Dorchester in Oxfordshire is enumerated with it (see Lincoln), but only during the occupancy of two bishops; (2) Wilton and (3) Sherborne, united afterwards to form the diocese of Salisbury (which see); (4) Fontanensis [Wells], now in the diocese of Bath; and (5) Creditonensis [Crediton], for which see Exeter.

† "Diuna factus est primus episcopus Merciorum, Mediterraneorum Anglorum, Lindisfarorum, contiguarumque provinciarum."—*Flor. Wig.* The first four bishops appear to have been *episcopi vagantes*, but the fifth was Ceadda or St. Chad, who fixed the see at Lichfield. The seal of the see of Lichfield consists of a St. Chad's cross. (For a description, see "Glossary of Heraldry;" Parker, Oxford. 1847.) After five years he was translated to York; and several churches in the ancient Mercia and Northumbria bear his name. The chapel at Kirkby in this neighbourhood is dedicated to St. Chad; also St. Chad's [Tushingham] and Chad-Kirk, both in Cheshire; while Chat Moss near Manchester is said to bear his name.

‡ In part of the district called *Hiwiccia*. Florence is very eloquent in describing the city with which his name is associated; but his remarks are not of great weight. He concludes by saying, "Ordinatus est episcopus habens episcopalem sedem in predicta civitate Wigornia, quam tunc temporis altis muris ac moenibus pulchris decorata multis urbibus clarior exiit atque sublimior."

15. **HEREFORD.***—The diocese of Hereford is said to have been founded in 680; but it really existed in the time of the Britons, and was subject to the metropolitan see of St. David. When the country was conquered by the English it became subject to the Archiepiscopal see of Canterbury. It lies partly in England proper† and partly in Wales; and the population, which is small, is mostly rural.

16. **CHICHESTER.‡**—About the same date Chichester was founded, chiefly owing to the preaching of Wilfrid, Archbishop of York, who had been driven out by the King of Northumbria. His first seat was in Selsey Island at the extreme south, but the see was removed to Chichester in 1082. The city and hence the diocese, took its name from Cissa, the second King of the South Saxons.

17. **SALISBURY.§**—Salisbury is another union of minor dioceses. The first was Sherborne in Dorsetshire, founded in 705, with a jurisdiction as large as that of four modern dioceses. The second see was founded at Wilton in Wiltshire in 906; and the two were united and removed to Salisbury in 1046. For a short time the see was situated at the adjoining hill of Old Sarum: probably selected on account of its strength. It comprises Dorset and a great part of Wiltshire.

18. **EXETER.¶**—The history of the Diocese of Exeter is somewhat peculiar, as it illustrates both union and separation. In 860 the Diocese of Cornwall|| was founded, with Bodmin for its centre; and in 905 that of Devon, of which Crediton was the principal

* No explanation is given by Florence respecting Hereford. It is simply said to be in the district HECANA, and the people are called Magasetentians or Herefordensians. Now the former word appears to be, in part at least, equivalent to Hwicci, so that the people seem to have commingled with those of the diocese of Worcester.

† In the Proceedings of the Society of Antiquaries for the present year, there are two brief communications from W. De Gray Birch, Esq., on Jan. 15th; and from H. C. Coote, Esq., on Feb. 19th. The former, from an unpublished Saxon charter in the possession of the Dean and Chapter of Wells, identifies the Hwiccas, who had a Regulus or minor King of their own, with the people of Worcestershire; and the latter shows that the Magetas lived in Herefordshire. The charter is interesting in connexion with this subject, as it is signed by the bishops of Lichfield, Dorchester, Lindsey [Sidnæcester], Worcester, Hereford, and another who cannot be identified.

‡ Wilfrid, like many early bishops, had no fixed habitation, but the abbot of Selsey succeeded him, and thus the see was fixed there. Stigand, however, in 1082, "*de Saclesea ad Cicestriam mutavit episcopalem sedem*." Wilfrid is said to have converted also the people of the Isle of Wight, now in the diocese of Winchester.

§ See Winchester.

|| The people of Cornwall were called the West-Welsh, their language till lately being a dialect of the Cambrian or Armorican.

town. After the death of the thirteenth Bishop of Cornwall, the two sees were united; and in 1050 the joint see was removed to Exeter. They have again been separated, though neither of the old names has been retained. Since 1877, the county of Devon has constituted the Diocese of Exeter, and Cornwall the Diocese of Truro.

19. BATH AND WELLS.—A Church existed at Wells so early as 704, but the Bishopric of Wells was not founded till 905.* The see was transferred from Wells to Bath in 1088; and a dispute respecting the name of the diocese arose between the two cities. This was arranged about 1150, by the Bishop decreeing that henceforth the names of both places should be used in the title, that of Bath having the precedence. But, by an Act 35 Henry VIII., the dean and chapter of Wells make one sole chapter for the Bishop.

It will thus be seen that down to the time of the Conquest,—a period of 886 years in all,—19 Bishoprics had been founded in South Britain, or in England and Wales. This was not done all at once, but by a series of gradual steps; and the interval between any two averaged nearly 48 years,—say half a century.

Of these, six were founded by the Britons alone; and thirteen after the *re*-introduction of Christianity in 596.

Also, four of them are in Wales and fifteen in England proper; but while Wales did not add a single see to the present hour,—indeed, about 1836, had nearly seen two of her four united,—all the recent increase for 814 years, and even till now, has been in England.

Further, seventeen of these dioceses are in the Southern province, Canterbury, and only two in the Northern, York. Hence, from the foundation of Durham to that of Chester (635 to 1541)—a period of more than nine centuries,—there were only two actual dioceses in the north of England. The existence of Hexham was temporary merely; and Carlisle, as we shall see, was exceptional. Also, Chester was originally in the Province of Canterbury!

* See Winchester.

[It may not be out of place to add a few sentences in explanation of the term "Province."

[In England, it is used only in an ecclesiastical sense; whereas in France it is used only in a civil sense,—or as denoting the great sections of country, each equivalent to one or several of the modern "Departments" (acquired by conquest, purchase, intermarriage, inheritance, or otherwise), which when united constituted the kingdom. In Ireland, the word is used in both senses; for each of the present four provinces was a kingdom, and still retained its own Archbishop till after 1833. Meath is in some respects peculiar. In the eleventh century it also had a king; and he was the chief or lord paramount, taking precedence of the other four, and receiving tribute from them. His kingdom appears to have been a *quasi* province also; for though the prelates are called Bishops only, the Bishop of Meath is styled "Most Revd.," and takes rank next after the two Archbishops.*]

IV.—FROM THE CONQUEST TO THE REFORMATION.

1066—1517; 451 YEARS.

It has been estimated that at the Conquest the entire population of England and Wales did not exceed a million and a quarter,—or about as many souls as are comprised in the little Diocese of Liverpool. If we suppose the dioceses to have been, as a whole, twice as populous in England as in Wales, we have an average of about 70,600 for each of the former and 35,300 for each of the latter. And this, it will be observed, was the provision made by our ancestors, in what we may truly call the "dark ages."

At the period of the Reformation, the population had risen to 4,000,000, or had more than trebled; and it is interesting to see what provision was made for this large increase. Apparently two new dioceses were added, but in reality only one.

* Previous to the formation of regular dioceses, there were bishops at Clonard, Dulceek, Kells, Trillick, Ardbraccan, Dunshaughlin, Slane, &c., all in Meath.—*Abbe Mac-Geohagan, Christn. Irclld., c. x.*—Meath contained several small bishops' sees, namely Clonard, Dulceek, Ardbraccan, Trillick, Kells, Slane, Dunshaughlin, and Kellsyre in East Meath; with Fore and Uisneagh or Killere in Westmeath. All these sees were consolidated in the twelfth century, and formed into the diocese of Meath. In the year 1568, the ancient see of Clonmacnois, in Westmeath and King's County, was annexed to the diocese of Meath. The ancient see of Lusk, which lay in the Kingdom of Meath, was united to the diocese of Dublin.—*Note by Dr. MacDermott, in the Annals of the Four Masters.*

20. ELY.—In the year 1109, King Henry I. founded the Diocese of Ely, which was taken almost entirely from that of Lincoln. There had been a large religious house here for women from an early period; but it was destroyed by the Danes. It was rebuilt, and took the form of a monastery, on which many privileges were conferred by successive princes. There were therefore certain facilities for the establishment of a see.

21. CARLISLE.—In 1133, the See of Carlisle was founded by Henry I., and consisted of territory which became for the first time part of England in 1092. William Rufus drove out Dolphin, grandson of the great Earl Cospatrick.* This little diocese had formed part of the Scottish kingdom of Strathclyde; and was under the episcopal jurisdiction of the Bishop of Whithern or Whithorn in Galloway.† He also attended to it, when David of Scotland wrested it for a time from King Stephen. It was therefore not so much an addition to the others, as a special provision for new population. In 1703, when Bishop Nicholson made his primary visitation, it had only 106 churches. Most of the “benefices” were wretchedly poor. It now contains 155 benefices in the old (Scottish) portion, and 138 in that which was added in 1856 from the Diocese of Chester.‡

We thus arrive at the number of 21 Bishops, including Carlisle; but it is obvious that their work at the *end* of the period which we have been considering was very different from what it had been at the *beginning*. Every 100 people had become 320, and new homes had been found in distant and sometimes almost inaccessible portions of the country. A practice then existed, however, very little known in our days, though recently revived: that of having suffragan or assistant Bishops in large or populous dioceses. Of these, there was a regular succession during several generations; and greater facilities were afforded for appointing

* From him are descended the Earls of Northumberland, Dunbar, March, Moray, Home, Marchmont, Dunbar, and Zetland; Viscount Melville; Barons Hume of Berwick, Polwarth, and Dundas.

† Qui locus ad provinciam Berniciorum pertinens, vulgo vocatur ‘Ad Candidam casam’ eo quod ibi ecclesiam de lapide insolito Brittonibus more fecerit.—*Bede*. [See Note, p. 16.]

‡ I am indebted to Mr. Mounsey the Diocesan Registrar, and also to Mr. R. S. Ferguson, F.S.A., editor of Bishop Nicholson’s Primary Visitation, for some interesting information on the general subject.

them, by the Act 26 Henry VIII, c. 14. This is the Act which has been in abeyance almost since the time of the Reformation; but which was revived in 1869, with the hearty concurrence of Mr. Gladstone, then as now Prime Minister.

[Perhaps I may be allowed to state a few words here, not directly bearing upon the subject, and yet of great importance. There is a large class of people who cannot or will not look beyond the facts of their own times, and who know the power and influence of our modern Parliament. It is a favourite statement with these that the Church was created by the State; and that therefore the latter can unmake that which it has previously made. The answer is that the premises are false and the conclusion cannot be true; indeed the assertion is as nearly as possible the antipodes of truth. The Church existed before England was a nation, and many centuries before we heard of the "United Kingdom." Most of the early Dioceses were founded by independent sovereigns; and in more recent times, when nominally founded by Kings of England, other ecclesiastical funds were alienated for their endowment. The Church existed when there were eight kingdoms in England and three principalities in Wales; when Ireland boasted of five sovereigns and Scotland of nearly or actually* as many. It existed before Parliament ever deliberated or even existed; and the framework of what we call "our glorious constitution,"—the envy of other lands and the pride of our own,—owes much of its formation and consolidation to the Church.† When the commonest elements of human learning were confined almost exclusively to churchmen, they held many if not most of the great offices of State; and without them, as the late Duke of

* There was formerly a *Regulus* or *Kingling* of Athol: "*Rex Atfothlae et seneschallus insularum.*" Indeed it seems to have been the cradle of their sovereigns.—*Skene's Highlanders*, ii. 137, 138.

† There is another series of facts very little known; or perhaps we may say there is a new way of putting certain old ones. [See *Book of Dates*; Griffin, Bohn & Co.]

On the conversion of the King of Surrey in 680, the whole country had practically embraced Christianity. This was 148 years before Egbert, the last Breatwalda, had united the whole Octarchy, and before the term England was used; while it was 237 years before Athelstan called himself "King of all England." It was 210 years before Alfred issued his code,—the basis of our common law;—290 years before trial by jury had been initiated, and 311 before it was adopted in its present form. Cities were not incorporated nor Sheriffs chosen till Christianity had prevailed for 400 years; nor had Domesday Book been compiled; nor did parting sinners possess the power of making wills; nor was the rent of land paid in money, but "in kind," as tithes were till lately. It was nearly four centuries after the foundation of bishops and dioceses, before the first Justice of the Peace was appointed; and nearly five before a regular militia was introduced, or before interest could be claimed for the loan of money.

Parishes existed 313 years before the division into counties or shires; tithes were paid in

Wellington would have said, "the King's government could not have been carried on."

[In the period of 443 years, from the accession of William the Conqueror to that of Henry VIII, the "bench of Bishops," as we now call them, furnished 177 great officers of State. These were 92 Lord High Chancellors, 50 Lord Treasurers, 5 Lord Chief Justices, 4 Lord Privy Seals, 7 Lord Presidents of Wales, 4 Chancellors of the Exchequer, 7 Masters of the Rolls, 3 Principal Secretaries of State, 1 Lord Deputy of Ireland, 2 Lord Keepers, and 2 Lord Presidents of the North.*

[But if we look beyond the Bishops, to the clergy generally, the assistance which they gave may be seen from a single instance. Within the period referred to, there were 162 Lord High Chancellors, and of these, in 102 cases, or 63 per cent., the office was filled by clerics. Some were only Archdeacons, Deans, or Bishops elect, during their respective terms of office. Frequently the office was held two, three, or four times by the same ecclesiastics;—just as Lord Cairns and Lord Selborne have held it twice in our own times, Lord Eldon three times, and Lords Lyndhurst and Cottenham four times each.]

The popular literature of the present day, though not without its uses, is converting us into a nation of superficial thinkers. The magazine article of the month which is read and thrown aside, or the newspaper article of the morning which is still more ephemeral, moulds the opinions of hundreds of thousands, who have not the time, or the taste or opportunity to read formal books, or to seek for knowledge at the fountain head. One

793, and formally granted to the clergy in an assembly by Ethelwald in 844. How many of the institutions of the country can put forward such a title—more than 1000 years old?

The country was all Christian, and dotted over with bishops and clergy and churches and colleges and religious houses, 535 years before King John signed the Magna Charta; 585 years before the first Parliament (comprising both county and borough members) assembled; and 603 years before Wales had been annexed to England. How Parliament therefore could found an institution which was known and valued in every corner of the land nearly 600 years before itself properly existed, it is hard to conceive. It would be at least quite as easy to believe that a man reared and educated and sent out into the world his own great-grandfather!

We are also told that the State *endowed* the Church. When? Where? And How? The Church was endowed by the voluntary offerings of her children; who, either from the accumulation of former benefactions or from special and present offerings, have founded five new bishoprics within the last fifty years, and are going on with more. As for cathedrals and churches and schools and parsonages, millions have been contributed since the beginning of the present century. But, the Church has more than once endowed the State. During the Crusades, the clergy paid to the King for the support of his soldiers one-tenth of their incomes; and at the period of the Reformation, much that had served important purposes for the cause of God and the poor, was handed over to court favourites and other men of the world.

* Tabulated from Hadyn's *Book of Dignities* (Beatson's *Political Index* Modernised.)

result is that one hears or reads statements every day which have ceased to be appalling from their very commonness; and it is often idle to attempt to correct them, for the sciolist and the partisan would re-assert them a hundred times, without evidence and in the face of authority. When a certain husband and wife,—who conspired in their life and were scarcely separated in their death,—tried to deceive the Apostles and early Christians about the price of some land, they at least kept within the bounds of possibility and moderate probability, though “inexact” as to the amount realized. But in modern times, both possibility and probability are rudely trampled under foot; and men are not deterred from making statements which are not merely untrue, but which could not possibly be true, and which are therefore absurd and ridiculous. We should make large allowance, however, for ignorance; as there are tens of thousands even of honest Churchmen to whom these simple statements, if they heard them, would appear like a new and very doubtful revelation.

V.—SEES FOUNDED AT THE REFORMATION.

1517—1547; 30 YEARS.

It is commonly said that Henry VIII founded six new sees in 1541; and though this is quite true, we cannot find this number in existence at the present day.

One of them was Westminster; but there was only one Bishop, Thomas Thirleby; and when he was translated to Norwich, nine years after, Westminster ceased to be a Bishopric. Some of the funds set apart for the purpose of endowing the see had been misapplied; and the diocese which consisted of the county of Middlesex, was restored to London from which it had been taken.

22. GLOUCESTER.	} Two others were Gloucester, whose diocese
23. BRISTOL.	

was taken out of the see of Worcester, thus forming part of the great kingdom of Mercia: and Bristol which was mainly, but not exclusively, carved out of Salisbury. These continued as separate sees for 295 years; but in 1836 they were united by an Act of Parliament passed in that year, for reasons

which will immediately appear. Three of the new sees of Henry VIII still however maintain a separate existence.

24. OXFORD.

} One of these is Oxford and another is

25. PETERBOROUGH.

} Peterborough, both taken out of the enormous diocese of Lincoln. Their respective areas have altered to a slight extent in our own days; but there is not much which requires a special notice. The general history of Peterborough* however is of peculiar interest.

26. CHESTER.—We are more immediately connected with the last of the six, the diocese of Chester. It is said to have been taken out of the diocese of Lichfield, and this is quite correct in part. Lichfield contributed the archdeaconry of Chester, at this hour a diocese of itself; but this did not constitute half its area, indeed scarcely a third. The Archdiocese of York gave to it the Archdeaconry of Richmond; comprising a large portion of the North Riding in that county and some of the West Riding, the whole County of Lancaster, and those parts of Cumberland and Westmoreland which had not belonged to Scotland, and therefore were not in the Diocese of Carlisle. The portions of Flintshire and Denbighshire were added along with Chester.† It was 120 miles long, 90 broad, and its circuit was 570. It appears to have been about 5000 square miles in extent, or equivalent to four average counties. It was thus twelve times as large as our little

* Peda, king of Mercia, succeeded his father Penda in 655; and he and Oswy came together and agreed that they would rear a monastery to the glory of Christ and the honour of St. Peter. And they did so, and named it "Medeshamstede," because there is a whirlpool at this place which is called Medes-wael. [This is one of several late additions, respecting Peterborough, to one copy of the Saxon Chronicle.] The mode of signing and sealing, as mentioned in reference to one of the grants of the king, is curious—"These are the witnesses who were there, who subscribed it with their fingers on the cross of Christ, and assented to it with their tongues. King Wulhere was the first who confirmed it by word, and afterwards subscribed it with his fingers on the cross of Christ." In 852, the abbot and monks let to a person for his life certain land in Medeshampstede, for which he was to give another portion of land absolutely, besides paying the following rent:—"Sixty fother of wood and twelve fother of 'græfan' [brushwood?] and six fother of faggots, and two tuns of pure ale, and two beasts fit for slaughter, and six hundred loaves, and ten measures of Welsh ale, and each year a horse, and thirty shillings, and one day's entertainment." [N.B.—There is very little mention of money.] The place was afterwards named "Burgus S. Petri," literally St. Petersburg, but commonly Peterborough. "In eo, sedes episcopalis, saluberrima concilio posita, ecclesia, episcopo digna, post Danorum incendia, et rebellium furorem restat adhuc insigne antiquitatis monumentum."—*Mon. His. Brit.*, p. 217, n.

† As the see of Lichfield had been removed to Chester, where it remained for twenty-seven years, it was natural that the new diocese should be regarded as within the Province of Canterbury. But an Act was passed, 33 Henry VIII., cap. 31, declaring that "The Diocese of Chester and the Diocese of Man [there is no reference to "Sodor"] in the Isle of Man shall be united to the Province and Archbishoprick of York, and shall be dissevered from the Archbishoprick of Canterbury."

Diocese of Liverpool; yet its population at the beginning of the present century was not so great as ours is to-day.

But Henry VIII did not stop here. The Reformers saw the importance of a more minute ecclesiastical supervision, and urged a farther sub-division of dioceses. Accordingly an Act was passed for the creation of ten more sees, about the actual time of the formation of the six just referred to,—(31 Henry VIII, c. 9.) The King was himself extremely anxious about it; wrote out the preamble with his own hand; made out the list of the new sees and the means of their endowment; and endorsed the whole “Bishops to be made.”* There were 27 then existing, of which we still reckon 25; and many of our evils would have had no existence or a very slight one, if this Act had been carried out. The King’s idea, impressed upon him, no doubt, by the Reformers, seems to have been to give, as nearly as possible, a Bishop to each county; besides 26 suffragans, for whom also he had provided. The Bishopric for Lancashire was to have been founded out of the religious endowments obtainable from Fountains Abbey and Richmond, neither of them within the county itself, which was then very poor and thinly populated; but the Archdeaconry of Richmond—comprising Lancashire—was then in the diocese of Chester.

VI.—FROM THE REFORMATION TO OUR OWN TIME.

1547—1831; 284 YEARS.

For a period of nearly 300 years, viz., from the death of Henry VIII, in 1547, till about 1831, there is little or nothing to record. The movement for the increase of chief pastors appears to have died out; and certain very gross corruptions silently grew up. Some of these I have referred to in connexion with the Irish Church,† in which jobbing and worldly-mindedness were undoubtedly more flagrant than in England. During that period Wales was alienated, Dissent became a power in the State,

* It is described as “An Act authorising the King’s Highness to make Bishops by his Letters Patents.” Repealed 1 and 2 Philip and Mary, cap. 8, sec. 18.

† *Some Notices of the Irish Church before its Disestablishment*, 1875.

Wesleyanism arose, and elements which appeared to be mutually antagonistic suddenly united against the Church. Those who wished to wound could find plenty of weapons ready to their hand. About fifty years ago, certain Nonconformists were never tired of quoting the late Edward Horsman, who appeared to have taken the position of public prosecutor against the Church. In his later years, however, he seldom if at all alluded to the subject, and this fact induces one to believe that he really sought reform. Very many of the reforms which he advocated have since taken place.

VII.—THE LAST HALF-CENTURY.

1831—1880.

26. RIPON.—In June, 1835, these and other causes* led to the appointment of two separate Commissions, to consider generally the condition of the Established Church, with a view to its improvement; and on their reports various Acts of Parliament were drawn up and passed, which have been of material advantage in many respects. One of these was the Act of 1836, referring to Episcopal Dioceses, Revenues, and Patronage, by which the diocese of Ripon was founded.† This naturally attracted great

* Especially the surprising increase of population at certain points and in certain districts, shown by the census of 1831.

† It is difficult to give even an abstract of this important Act, which consists of eleven closely printed pages. It abounds with details, but some of them were found to be impracticable or unadvisable. It provides:—

a That the dioceses of Gloucester and Bristol be united.

b That the county of Dorset, belonging to the diocese of Bristol, be given to that of Salisbury.

c That the two counties of Bedford and Huntingdon be transferred to Ely. [Cornwall.]

d That the Scilly Isles be placed under the jurisdiction of the Bishop and Archdeacon of Exeter.

e That Lichfield diocese consist of the counties of Stafford and Derby.

f That Lincoln consist of the counties of Lincoln and Notts.

g That Notts be transferred from the province of York to that of Canterbury.

h That Bucks be taken from Lincoln, and Berks from Salisbury, and both be added to Oxford.

i That Leicestershire be taken from Lincoln and given to Peterborough.

j That Essex and Herts be given to Rochester.

k That Dorset be taken from Bristol and given to Salisbury.

l That the sees of *St. Asaph and Bangor* be united.

m That a re-arrangement (specified) of the Welsh dioceses take place.

n That Hexhamshire be transferred from York to Durham.

o That *Sodor and Man* be united to Carlisle.

p That the parts of Cumberland and Westmoreland in Chester, together with the Deaneries of Furness and Cartmel be transferred to Carlisle.

q That the Diocese of Chester retain its portion of Flint, and take over a part of Salop from the diocese of Hereford.

r That the *whole* diocese be included in the province of York.

s That two new sees, Ripon and Manchester be founded. [to Carlisle.]

t That Manchester diocese consist of the *whole county of Lancaster*, except the portion given

u That the Chapter of Carlisle be that of Carlisle and Man.

v That the Bishops of *St. Asaph and Bangor* be elected alternately by the Dean and Chapter of *St. Asaph* and the Dean and Chapter of *Bangor*.

w That a similar arrangement be made for Gloucester and Bristol.

x That the salaries of Bishops be as follows: &c., &c., &c.

attention, for it was the first such occurrence since the Reformation ; and people had somehow arrived at the conclusion that the number of our Bishops was as unchangeable as the laws of the Medes and Persians. Nor was this impression wholly groundless, for there was a great jealousy respecting the increase of spiritual Peers ; and we had not yet arrived at the solution of the problem of how to increase the chief pastors of the Church without coming into collision with popular and political feeling. Accordingly, at the same time that relief was given to Yorkshire, in the North, by the founding of a new diocese, the spiritual peers were diminished in number in the southern province, by the union of Gloucester and Bristol, as we have seen. Hence, there was no increase of sees by the founding of Ripon. It was expected that the same process might be repeated ; that large populations in the North of England, where the increase had been most rapid, might be divided, while thinly populated dioceses might be united ; so that relief would be obtained in the least objectionable way.

27. MANCHESTER.—It was found, however, that there was a limit to the adoption of this course, for that where national prejudices might possibly be stirred, the popular feeling of those likely to be affected by such changes must be taken into account. This was shown eleven years after, viz., in 1847. A new see of Manchester had been decided upon, in consequence of the great increase of population in that part of the country ; but it was thought that two other sees with small populations must be united ; and the ones selected were Bangor and St. Asaph in North Wales. It was found, however, that the feeling of all classes,—for it was not confined to the rich or to members of the established Church,—was so strong against the latter part of this scheme, stronger perhaps in Wales than in England, that it could not be carried out.* Accordingly a plan was devised for its abandonment. This was that while the occupants of the sees

* The Manx people refused to let their diocese be made an appanage of Carlisle ; so a short Act, of only sixteen lines, was passed in July, 1838, repealing the portion marked (o) in the previous note. Also, various other modifications of the Act of 1836 were suggested, one of them being that the portion of Lancashire not given to Carlisle was quite too large for a single diocese. [It now forms two dioceses.] So a special Act was passed for establishing the Bishopric of Manchester in 1847 ;—10 and 11 Vic. c. 108.

of Canterbury, York, London, Durham, and Winchester shall always have seats in the House of Lords, the number of Lords spiritual shall not be increased; but that on the occurrence of a vacancy elsewhere, the place shall be filled by seniority. The youngest Bishop would therefore not be a lord of Parliament; and the principle* was capable of indefinite extension.

It is unquestionable that the formation of these last two dioceses gave great satisfaction and produced beneficial results; but in the various suggestions which were made for the increase of the episcopate, one of the chief difficulties was the question of funds, if the ordinary grade of prelates was to be maintained.

[Let us now pause for a moment, and look at the condition of what was still our own Diocese of Chester. About 1803, a List of its churches was printed, together with a Map, and it was found that it lay in seven counties! The map appears to have been lost irrecoverably; but I am able to lay before you a copy of the List, for which I am indebted to the Dean of Chester.

[The facts are as follow. In 1803 there were 592 benefices of various kinds in the Diocese; and (without taking any note of the new churches which have come into existence since,) let us see the arrangement of these in the present day.

Lancashire contained	252, or $42\frac{1}{2}$	per cent.
Cheshire	„ 139, or $23\frac{1}{2}$	„
Yorkshire	„ 114, or 19	„
Cumberland	„ 44	} or $13\frac{1}{2}$ „
Westmoreland	„ 35	
Flint	„ 6	} or $1\frac{1}{2}$ „
Denbigh	„ 2	
	<hr/> 592	<hr/> 100

* And be it enacted, that the number of lords spiritual now sitting and voting as lords of Parliament shall not be increased by the creation of the Bishoprick of Manchester; and whenever there shall be a vacancy among the lords spiritual by the avoidance of any one of the sees of Canterbury, York, London, Durham, or Winchester, or of any other see which shall be filled by the translation thereto from any other see of a Bishop at that time actually sitting as a lord of Parliament, such vacancy shall be supplied by a writ of summons to the Bishop who shall be elected to the same see. But if the vacancy be caused by the avoidance of any other see in England or Wales, such vacancy shall be supplied by the issue of a writ of summons to that Bishop of a see in England or Wales who shall not have previously become entitled to such writ; and no Bishop who shall be hereafter elected to any see in England or Wales, not being one of the five sees above-named, shall be entitled to have a writ of summons, unless in the order and according to the conditions above prescribed.

Locally of course these remain precisely where they were ; but let us see how they are now ecclesiastically distributed.

The 139 in Cheshire are still in the Diocese of Chester.

The 252 in Lancashire are arranged as follows :—Diocese of Manchester, 173 ; Carlisle, 29 ; Liverpool, 50.

(That is to say, a little area which comprised only one-twelfth of the churches in the Diocese of Chester within the lifetime of living persons, and which was only one-twelfth in superficial extent, is now a populous diocese of itself.)

The 114 in Yorkshire all belong to Ripon.

The 79 in Cumberland and Westmoreland have all been added to Carlisle.

The 8 in Flint and Denbighshires belong to St. Asaph.*

The foundation of the five Dioceses which now share the fragments of the sixth, ranges over a period of 1297 years ; indeed the last, founded in 1880, was originally a portion of the first, founded in 180,—seventeen centuries ago !]

We now pass over another interval of twenty years, but though there was no more fruit apparent, good seed must have been sown. Bishop Longley, who had been appointed to Ripon in 1836, was in several respects a remarkable man ; and he spoke out strongly in favour of an increase of the Home Episcopate. This was soon after his appointment, but he was more emphatic after 1847, when the Manchester Act had been passed. When he became Archbishop of Canterbury, a few years later, his arguments possessed more influence, though not more force.

In 1866 the society was founded for the increase of the Home Episcopate ; and thus a means was secured of concentrating and

* SUMMARY.

St. Asaph	8
Carlisle	108
Chester	139
Ripon	114
Manchester.....	173
Liverpool.....	50
	<hr/>
	592

guiding public opinion on the subject, and of stimulating it at the same time. Among its leading spirits were Mr. Beresford Hope and the late Lord Lyttelton, though there is, and indeed has always been, a strong force of distinguished and good men on its committee. One of its objects, but perhaps not a principal one, is the raising of money.

In 1867, or the very year after the establishment of this society, it promoted a Bill for the formation of three new sees,—St. Albans, Truro, and Southwell; but at that time there was no one to instruct and excite public opinion on the subject in Liverpool, and so its claims were unnoticed. The preamble to the Bill is very important, as containing a history of the events which had led to its being brought forward. Lord Lyttelton was entrusted with it in the House of Lords, and Sir Roundell Palmer (now Lord Selborne) in the House of Commons. It passed triumphantly through the upper house, and had a very kind reception in the lower; because both houses frankly admitted a necessity for some increase of the Episcopate. The Commons, thought, however, that the new Bishops should not have seats in the House of Lords, and that the new endowments should all be practically raised by voluntary contributions. The upper house adhered rigidly to its form of the Bill*; while the session was near its close; there was no opportunity for a conference, nor any probability that the lower house would be more conciliatory. And so the subject dropped! Thus, a Bill in whose principle almost every one concurred, and the necessity for the passing of which was

* The Bill came up from the Commons, dated 7th August, 1867; and the reasons of the Lords for disagreeing with certain amendments had come down, and was ordered to be printed by the Commons on the 15th. The reasons, briefly stated, were the following:—

1. It is undesirable to require that no scheme shall be submitted for confirmation to Her Majesty in Council, until there shall have been paid or transferred to the Ecclesiastical Commissioners, by voluntary gift or bequest,—monies, securities, or estates, of which the annual instalments or profits shall be sufficient to pay the annual income of the Bishop; and of all other persons, if any, to be appointed to any office, under such scheme, according to the stipulations thereof, and all other charges and expenses of carrying the same into effect.
2. It subjects the settlement of certain capitular arrangements to the uncontrolled discretion of the Ecclesiastical Commissioners.
3. They object to the creation of two Orders of Bishops in England,—and as tending to revive the objectionable practice of translations.
4. They consider the failure of the scheme first proposed ought not to lead to the abandonment of the creation of the proposed sees, under a different arrangement, for which more time than one year should be allowed.

not denied, became a dead letter after having been read six times ; and the whole matter had to be taken up again *de novo*.

Yet the good work progressed nevertheless. In the first place, a poll was taken of the whole Church of England on certain leading questions, and the following is the result of the voting. I should state that this was in reply to a circular letter from Lord Lyttleton, dated October 1, 1872 ; and that 450 Chapters of Rural Deaneries sent in formal replies.

I. On the subject of Division of Dioceses, 441, or 98 per cent., were strongly in favour of dividing into two, or occasionally more, smaller ones.

II. On the subject of how the Funds were to be found, three great suggestions obtained nearly equal support, viz. :—

(a) From the Episcopal estates in the hands of the Commissioners.

(b) In this way, with or without a readjustment of Episcopal incomes.

(c) From voluntary contributions.

III. On the subject of Spiritual Peers, 360 Rural Deaneries, or 80 per cent., thought we had at present sufficient representation ; though some expressed a liking for the principle of rotation.

After much thought and considerable preparation, the Bill for the establishment of the three new sees was brought before Parliament again, in 1874 ; and some of the speeches* in its favour in the House of Lords show a masterly treatment of the whole subject. The Archbishop of Canterbury, Lord Lyttelton, and the Bishops of Winchester and Exeter spoke with unusual eloquence and force of argument.

The result of all was that it passed the Lords without a division, supported by the whole Bench of Bishops and by Her Majesty's Government ; that it was read a second time without a division

* Separately re-printed, by the Society for the Increase of the Home Episcopate ; 7, Whitehall, London, 1875.

in the Commons ; and yet that it did not become law ! Owing to the pressure of an unusual amount of business, it had to be withdrawn at the end of the session.

28. ST. ALBANS. } After these successive failures, the attempt
29. TRURO. } was made in a new form ; viz., to secure the points in detail. Accordingly, the Act for founding the see of St. Albans was passed in 1875, and that for Truro in 1876. There remained then of the original group only Southwell ; but there were other places which had not yet come to the front, whose necessities were still greater than any it could show. Accordingly, in 1878, the present Right Hon. Sir Richard A. Cross, then Home Secretary, brought in an enabling Bill for the founding of four sees, in the hope that this would meet the necessity of the case for several years. Besides Southwell in the southern province, which had been twice before Parliament and approved, the schedule contained the names of three places in the northern province, viz., Liverpool, Newcastle, and Wakefield. The Bill became law at the very close of the session ; and Liverpool had already begun to make preparations, calculating on the success of the movement.

30. LIVERPOOL.—The first six months of the present year have witnessed the following facts :—

- (1.) The salary of a Bishop has been secured.
- (2.) It has been raised nearly to the maximum limit ; and a Palace has been obtained.
- (3.) The diocese has been formally separated from that of Chester.
- (4.) Our “good old town” has become a *city*.
- (5.) A new Bishop has been appointed, with an unusually large amount of popular approval.
- (6.) He has been consecrated and enthroned, and has come into residence.
- (7.) He is at this moment in York, to attend the Convocation of the northern province to-morrow.

VIII.—CONCLUSION.

As the pageantry of Thursday last has scarcely passed from before us, and as the applause of the populace and the excellent sermon of the Dean are still ringing in our ears, I must close my remarks, already considerably beyond our usual limits. But allow me to recapitulate briefly—

A.D.	DIOCESSES OR BISHOP- RICS.
596. On the arrival of Augustine there were in England and Wales	6
1066. At the Norman Conquest	19
1517. At the commencement of the Reformation.....	21
1547. At the death of Henry VIII.....	26
1880. At the present day	30
In process of arrangement at present	3

In suggesting the division of Dioceses, it is not meant that any blame is attachable to past or present bishops. They are in much the same position as the Rectors of overgrown parishes; the population has grown beyond their control and beyond their strength. And in the reduction of their labour to moderate limits, we do not include a condition that their income be at all diminished. In the case of Bishops our sympathies are unusually warm; for they are generally men in advanced years, who have given their best days to some other department of church work, in which they obtained deserved distinction. And one of the painful incidents inseparable from the joy at sound progress, is the severance of official and personal ties and the cancelling of associations which are highly prized. In the case of Liverpool, for example, while we rejoice that there are two leaders to the host formerly led by one, and that the Bishop of Chester will find his energies less taxed than before, it is impossible not to regret the separation from one whose amiability and courtesy have endeared him to a large circle both of laity and clergy.

One result of all this, though of a secondary kind, deserves special notice. It is that within the last few years, enormous

sums of money have been raised for the maintenance of the Right Rev. Fathers in God, the Princes or chief Pastors of our Church ; and for the erection or the restoration of the Cathedrals which are the glory of our land. So that when the infidel or the Liberationist asks us whence came the possessions which the Church holds and uses,—for the good of the people, yet under the direction of the law,—we can almost say as is said of Sir Christopher Wren in St. Paul's Cathedral—“*circumspice.*” This generation, like all its predecessors, has poured in its offerings to the treasury of the Lord ; and though the civil service has very uncivilly helped itself, especially on one great occasion, to a large portion of the accumulated treasures, it has contributed none in return. We tell the professed “voluntaries” that we are strictly a *Voluntary* church ; that here are the evidences of the fact ; and that in some quarters and with some persons these are not the last, but only, we trust, the first-fruits, the seed of a thousand blessings.



APPENDIX.

GROWTH OF THE EPISCOPATE (OUTLINE.)

SOUTHERN PROVINCE.

NORTHERN PROVINCE.

1. BRITISH CHURCH.

a. English Sees.

YORK 180
[Primacy restored 622.]

II. London 180?

b. Welsh Sees.

III. Bangor 516

IV. Llandaff 522

V. St. David's 577

VI. St. Asaph 583

2. SAXON CHURCH.

VII. CANTERBURY 596

VIII. Rochester 604

IX. Lincoln [625]

Dorchester 625

Sidnaceaster or Lindsey 678

Dorchester and Sidn. 949

Lincoln 1070

X. Norwich [630]

East Angles 630

Elmham 673

Dunwich 673

Elmham and Dunwich 955

Norwich 1091

Durham [635]
Lindisfarne 635
[Ripon, *etc.* 670]
[Hexham 678—810]
Durham 990

XII. Winchester 637

XIII. Lichfield 656

XIV. Worcester 679

XV. Hereford 680

XVI. Chichester [680]

Selsey 680

Chichester 1070

XVII. Salisbury [705]

Sherborne 705

Wilton 906

Salisbury 1046

XVIII. Exeter [860]

Cornwall or West Wales 860

Devonshire 905

Exeter 1046

Do. (without Cornwall) 1877

XIX. Bath and Wells [905]

Wells or Fountains 905

Bath and Wells 1088

3. IN NORMAN TIMES.

XX. Ely 1109

Carlisle [Scottish portion] .. 1133

4. AT THE REFORMATION.

XXII. United { Gloucester 1541

XXIII. 1836. { Bristol 1541

XXIV. Oxford 1541

XXV. Peterborough 1541

XXVI. *a.* Chester 1541
[Westminster, 1541.]

5. IN MODERN TIMES.

XXVI. *b.* [See Gloucester and Bristol.] Ripon 1836

XXVII. Manchester 1847

XXVIII. St. Albans 1875

XXIX. Truro 1876

XXX. Liverpool 1880

6. PROSPECTIVE BISHOPRICS.

Southwell.

Newcastle.

Wakefield.



